

HORIZON

**The magazine
of useful and
intelligent living**

SEPTEMBER

1943

Articles by MANLY PALMER HALL Philosopher

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HORIZON

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The magazine
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SEPTEMBER 1943

VOLUME 3 No. 1



- *Eliminating the criss-cross patterns
of purpose*

Balance In Self-Development

A TREMENDOUS amount of energy goes astray in spiritual matters because of the conflict that exists between principles and personality. It is one thing to have a good intellect, and insight into the problems of knowledge, and it is something else to have an intuitive emotional comprehension of things spiritual. Third, and still more difficult it is to approach the study with a well-balanced personality. We use, after all, a physical body in this material world as a means of accomplishing a purpose. And whether this purpose be physical or spiritual, our particular organization is in every branch of life an important element in our achievement.

Thinking in terms of simplifying the problems of personal existence, in order that we may have as much time available as possible for the consideration of abstract matters, we know it is necessary that we thoroughly organize and rationalize our physical existence. And even though we are not interested in any abstract subject, the organization of the physical life is a basis for the ability to accomplish efficiently, for a reasonable participation in success and happiness. Whether for motives material or spiritual, organization of daily action is an indispensable aid.

What is the basis of the average person's principal mistakes in daily actions?

Possibly the greatest fault of Occidental minds is lack of continuity. Nationally, collectively, and individually, we are not a well-planned people. From day to day we go along in the attitude of sufficient unto the day is the evil thereof, and so our today is ever presenting us with innumerable unsatisfactory factors which all have their origin in lack of coordination, perspective, and continuity. Self-enterprise projects must be to a degree planned and purposed from a reasonable conception of that which we desire to accomplish; and we must then abide by the requirements of that project, whatever they may be.

Continuity means planning. It means planning life in terms of years, directing activity in terms of a lifetime, and not in terms of a day. Provision must be allowed for you to change your mind as a condition arises without too great a shock to the flesh; do not so invest yourself in your plan that you become heartbroken if something interferes.

A certain general plan outline must be made to organize the processes of living so that you move sequentially from one problem to another without waste of motion in innumerable criss-

cross patterns of purpose. This may sound like a simple thing to do, but not one person in ten thousand accomplishes an ordered life. For this ordering must not be merely routine, but something living and vital that leads toward things which we desire and does not bind us to hopeless patterns.

It requires skill to think this problem through. There is no virtue in the individual whose day is ruined because something interferes with his plans. Nor is there virtue in the individual who will fight to do something that is obviously not timely, just because at some other time he decided this something was what he was going to do. Little accomplishment comes to a person who awakens in the morning and just drifts along and lets Nature take its course. As Nature takes its course he will wonder why his destiny is so bad—whereas he has no destiny because he is merely drifting with the tides of existence, has not set in motion activities that would produce an individual consequence.

Continuity—beginning and planning things through—ends the wear and tear of the unexpected to a large degree; by it we escape the dilemma of recurring bewilderment which so many people face daily. For being caught completely unawares regardless of what happens, when it happens, there is no excuse; seldom is there any philosophical meaning to being stunned, shocked beyond comprehension, or laid in our tracks by the force of a circumstance. To think for a moment is to realize that coming events always cast their shadows before. Having the eyes to see and a reasonable degree of interpretative faculty, we are not to be greatly amazed when effects follow their causes in proper sequence. Yet we are always a little astonished when effect and cause match up to each other. We accept the law of cause and effect, but seeing a man jump off a building we are astonished when he hits the ground below, for that was totally unexpected. We surely should have known that once the law of gravity was set in control of a situation, the result would be inevitable, yet again and again



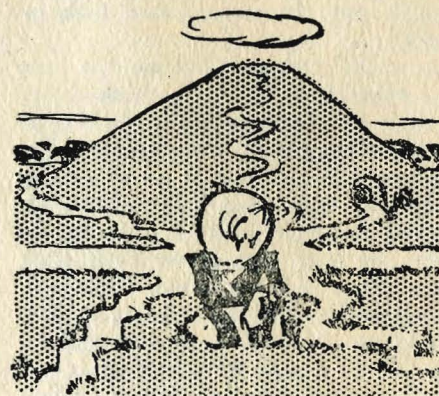
we seemingly are astonished when that which is reasonable, probable, and inevitable, actually occurs.

In our daily lives we are constantly amazed when law works, even perturbed and aggravated by the probable and reasonable having actually taken place. We must get away from such attitudes, expect that the probable will likely occur. Stress and strain will be saved if we calmly and intelligently expect cause and effect to work out, cease to regard the relationship of these as coincidental or extraordinary.

Another constant cause of difficulty in the life of the average individual is worry. Worry is the great energy waster. Yet, to tell a person not to worry is to waste your own energy. And if to convince yourself not to worry is not easy, to obey the injunction is still more difficult. Man is an animal peculiarly equipped with the facility to worry, but of all the civilizations of the world the Egyptian was the only one to include worry as a criminal act. Any person in Egypt convicted or caught as an offender in the throes of worry could be fined and put in jail. Worry was regarded as unhealthful and socially dangerous. But in the present conditions of life how is the average person to avoid the almost inevitable tendency for worry which arises within? There is only one cure for worry: outgrow it. You cannot block it, or deny it, or talk yourself out of it. Even if you are able to change the mood of the moment, suddenly the accumulated mass will des-

cent upon you, and you will be worse than before. So, to outgrow worry you do not directly attack the worry, but put right in your own consciousness any reflexes of thought which lead to worry.

Worry in most cases is a form of egotism. The individual is primarily concerned with the problem of his own comfort, pleasure, his own convenience, and his own desires. Very seldom do we worry about that which is truly the greatest good for ourselves. Our worries are related usually to the things we desire or the problems which we hope to eliminate in our present living. Buddha explained the problem of worry very beautifully when he declared that one of the great cures for worry was detachment, for without detachment it is impossible to be impersonal. In impersonality of viewpoint and detachment from the object of desire is based the cause of worry. But this is detachment not only in the sense of detachment from things, but detachment from attitudes. The phenomena of worry takes many forms. One man is worrying in the fear that he will not be rich; another for fear he will not be wise; another because of the evils he has committed; another because of the good things he has failed to do. Some are worrying about what they have. Others about what they are. Still others worry about what others are going to do to them. This whole mass of worry compounded is the spirit of negation that the majority of people face daily.



To speak now in matters relating to spirituality, if we have detachment it is not only from things and persons, but detachment from such things as we ourselves may desire to attain. Nearly all persons who are interested in philosophical matters aspire to be spiritual. If this aspiration is not well balanced and well grounded in right thinking and feeling, these persons get into a fret and furor over their own spirituality. They are so afraid that something they have done, or will do, or something others will do to them, will interfere with their rapid development in Space. The majority of spiritually-minded people worry that something will interfere with their achievement of the Nirvanic state, when the fact is that no one is near enough to Nirvana for a small interruption to make any change. Facing tremendous delay, according to our own estimation, we can know that we have so far to go and so much to accomplish that we can make up a little time later, if we lose much now. And our concern should not be with the rapidity but with the thoroughness of accomplishment. It is through thoroughness and not through speed that our true development is made.

The spiritually-minded person also should not worry whether he is on the right path. This is a matter for consideration, not for worry. Nor is it cause for worry that the cost of spiritual growth is greater in material matters than we desire to pay. If such be the case, the worry will do no good. An Oriental sage spent his life worrying because he realized that worrying was without profit, and it was the principal exercise of the race. This states the problem of many people.

Bear in mind about spiritual growth that plans unfold according to their environment and the right principle within them, without obvious inclination to the process of growing. Every force in Nature manifests itself according to its principles, and flows and moves directly and simply towards the fulfillment of its own destiny. Due to the peculiar mental complex called thinking, man is the only creature capable of directly re-

sisting the impulse of Nature. Of all the animals and creatures of visible nature he is the only one that says "no" to a natural impulse. In him solely then can the complex of the unnatural exist. Having the peculiar ability to say "no," but lacking the ability to know when not to say "no," gradually leads man into a complicated existence.

Capable by the right of thought of being unnatural, we have complicated our civilization by one unnatural contribution after another, until it has become less and less obvious what Nature really intended man to do. By the time we have finished the process of being well educated by physical standards, we are almost out of touch with Nature. At least we are no longer susceptible to the subtle impulse of Nature to which other creations instinctively and intuitively respond. The plant grows by natural cause of its own situation, but with man, the effort to become natural requires personal application and study. We have to become natural; the other kingdoms are instinctively natural. The search for the natural, real, and normal is thus always associated with simple directness of purpose, and the ability of the mind to withstand the insidious influence of the habit-forming complexities with which each of our lives is surrounded.

Another type of worry is estimation of ourselves by others of our social standing. The wise individual is not particularly interested in the opinions of others. He realizes that if he does anything in the world worth doing someone will dislike him; and if everyone likes him, he is certain to hate himself. A Methodist minister always announced with a sense of the inevitable: "If I ain't irked somebody's feelings, I ain't preached the gospel." If we don't, to a certain degree, offend the foolish it is a proof of our own foolishness. We don't have to do anything to be disliked except to live well. Against such conditions there can be no defense; right living is its own reward. The opinions held by others are of no comparative importance.

The same is true of our material possessions. In the desire to possess we

worry over the competitive set-up in society. This is worry that bears witness to a false adjustment of values between the individual and effect of environment. We may be affected by loss or gain, fortune or misfortune, increase or decline, improvement or retrogression in material things, but any resultant blind spells of worry are simply manifestations of fear of existence itself, to be corrected by intelligent realization of our relationship to life. As we increase in understanding of philosophical values, the strains of various kinds, envy, greed, dispositional difficulties, are all seen as vitality wasters, destroyers of the energy and time which we require for the achievement of other and better purposes. And yet many people make a sincere effort to improve mentally, spiritually, and emotionally, without ever making any intelligent effort to control and direct these wasters of energy themselves.

All of which leads us to the realization that if we are going to make philosophy our life, self-development should be the true purpose for our existence. That means we must create, as far as possible, an harmonious environment within our own nature, so that our energies, time, and effort may be devoted to the problems of growth. And we must do this without making growth a fetish, in the sense of becoming madly consumed with the incredible and inconceivable anxiety toward growing which some people attempt to conceal. Growth must be accomplished with relaxation.

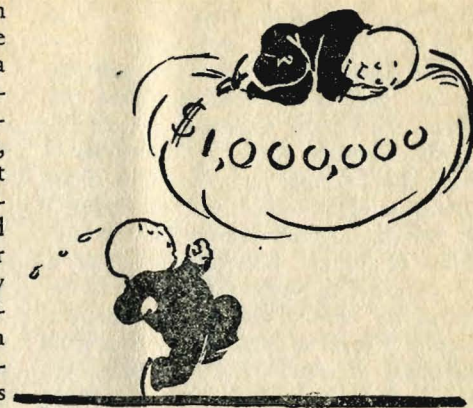
As our Western civilization has little in continuity or ability to think things through reasonably, so are we lacking in the power to relax. We are among the most nervous and intense of all people. Relaxation is to us a luxury; the calm internal peace of relaxation is so far from our lives that if we even sense participation in it we become frightened, we are sure something is going to happen to us. The ability to relax and accept life in a state of relaxation is one of the secrets of the Eastern philosophers, and is one of the reasons why

certain old monks of China attain such great length of life. Every so often one is contacted in the mountains of Korea who has lived comfortably and peacefully for 150 to 175 years. To those interested to learn the secret of longevity, the only answer the monk can give that is meaningful is that he has lived without tension. Living without stress and strain there has been much less wear and tear on his constitution. Very few people wear the body out by useful effort; they tear it to pieces with tension and stress. Relaxation of attitude improves scholastic ability; it hastens cycles of personal development by removing personality-static from the composite nature.

Very vital to the spiritual life is emotional poise. Now, it is not presumed likely, or possible, that any individual is going to become absolutely poised in this life. Poise in its infinite meaning is as distant as Truth, and as incredible as Being itself. But poise in its secondary aspect is obtainable; it is a self-contained state in which there is no effort to inhibit the self. It is an inward calm manifesting through the outward poise. These two conditions relating together free the mind and the intuitive faculties from any jarring influence, from any false value which might reflect from the mental process.

As long as the personality is filled with its worries, as long as the individual is moved by worries, fears, and agitations, as long as he has appetites and unrivaled desires that are directing him in one direction or another, it is impossible for the individual to be mentally and emotionally honest. So, out of all these factors comes the problem of spiritual honesty. We cannot be impersonal while our personalities are in a condition of constant agitation and we cannot be truly honest until we are impersonal.

As long as the personality factor is strong and an irritant within us we may be honest in the literal sense of being willing to put 12 eggs in to make a dozen, but we are incapable of mental and emotional honesty in terms of in-



tegrity. As long as we sit on one end of a pair of scales we can never balance facts against each other. As long as our own likes and dislikes, beliefs and prejudices, conceits and attachments are constantly in the foreground of consciousness, we shall never be able to study any subject with great profit to ourselves or others.

The development of self thus becomes a problem in the bringing together (1) development of thought and training of mind through scholarship; (2) development of the emotional nature; (3) the training of the factors and faculties of the soul through devotion and physical poise. True scholarship demands all three of these elements in some relationship to each other. There may be some scholarship without perfection in these parts, but without some ratio of relationship no real scholarship is possible. That is why scholarship is so exceedingly rare in our world. There are many bookish people; there are many who can recite formulas of science, and these we call biologists, chemists, and physicists. Others believe they have mastered the involved technique of intuitive processes and they call themselves metaphysicians, theologians, and divinities. Others on the physical plane who have accomplished certain disciplines are called athletes. But only are those successful who have combined these forms in some relationship, whose accomplishment is simultaneously achieved upon three planes of life. This is the secret

of esoteric scholarship, the secret of the disciplines of classical antiquity.

Less than three centuries ago the Greeks made a contribution to the race greater than most nations and time put together, because they sensed and recognized the necessity of balance in dispositions, temperaments, and achievement of nobility simultaneously on several planes of living. The failure of one of the parts to be present, the lack of discipline on one of the three planes, results in a form of irrationality that leads inevitably to error. For then some testimony is lacking, and what should be a fact becomes only an opinion.

We come now directly to the matter of personal application. How we are to see or sense the use of these principles in personal problems of daily living?

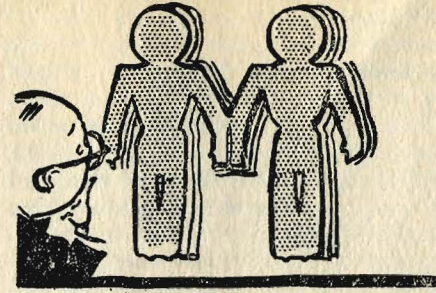
It is a rare soul indeed that is aware of its own faults in a rational manner. People are either so certain they are right that nothing can move them, or so sure they are wrong that they are in a pitiful state of dejection. If they are wrong in something, they immediately decide they are wrong in everything. If they are right in something, they are right in everything. To get these factors into a condition of balance so that we can estimate ourselves and find out exactly what we are like requires an impersonality that the average person does not possess.

One of the best forms of solution was attempted by one person who informed a group of friends, wrote to others, and asked all to inform still others, that he was making an estimation of himself. He said: "I know that I could not do it correctly, because I know myself so well that I would make allowances for myself. I know it should not be that way, but I would talk myself out of everything that is worth discovering, and come back to original belief, to discover that I was right and the rest of the world was wrong. I want you folks to tell all my friends that each one is to mail me a letter telling me what they know is wrong with me. The letter does not have to be signed and can be written on the typewriter. I want every-

one to send me a candid opinion, anonymously, of what a cad I am. Don't tell me anything in the form of absolute abstraction, but take something you know is wrong with my disposition. Say to yourself 'If I had the courage to tell him this, this is what I would say.'"

This man received forty or fifty letters. Several of the writers signed their names, happy to know that he was going to make a survey, stating that they would be frank even if thereby they would lose his friendship. Out of these replies this person obtained the best picture of himself that he ever had. There were many things about him these people admired, but there were certain peculiarities which irritated all—certain inconsistencies of action. This person was broad enough to take the suggestions, classify them, make ready to go to work on them. He said to me one afternoon: "After all, I am still cheating; because between you, me, and God, there is not a single fault that has been disclosed to me that I did not really know I had; but I would not even now admit it to myself, let alone anyone else. I knew what kind of guy I was, but when I sent the letters out I hoped the others did not know. If I am not surprised, I am humiliated. I thought I disguised things better." The same outcome has been noted by a number of psychologists; with a psychological study completed the patient has finally broken down and admitted that long before he came to the psychologist he knew himself what was wrong, but had always had a good reason for it, always had for it such a good excuse, that he had been able always to talk himself out of any action to correct it.

The man who had studied the letters from his friends said to me: "The one thing about this experiment that has been purposeful is that I have learned something new about myself. The opinions of the people whom I know and respect mean something to me, and for the first time I have a motive. I know it is not the best, but it is one I can reach up to. I want to be held in better esteem by these people. The way



to gain their respect is by making a directed effort to overcome these fallacies and faults."

Here we have the good opinions of others prompting a course of action. Without dragging them out in the open a person may believe or hope that his faults are a secret, and they would remain the same.

We really do know what is the matter with us. But we are always hoping that we are the only ones who do. The truth of the matter is, we never come as close to fooling anyone as we do deceiving ourselves. We, as individuals, have a pretty good idea of why others are not succeeding. Others, as individuals, equally know too why we are not succeeding. Study and estimation of all the factors teaches us that spiritually we are step-children. We are not being ignored by the gods, we are just being allowed to remain as we deserve—until we do something, do something about it ourselves. We shall remain without change unless we change our own natures, creating new conditions within ourselves. This is Karma Yoga, the process of improving our growth spiritually through right action, which is the release of power through personality and through the poise, balance, and harmonization of the personality.

When we start this study of ourselves, we have to be careful that the pitfalls do not catch us. We must not expect perfection, which no one possesses. Nor must we expect that our own position will continue until we have achieved some infinite perfection. I have been asked about once a day: "I want to help others spiritually, but I am not perfect

myself. Knowing that I have innumerable faults, how can I teach others? Should I wait until I have corrected all these faults in myself? Am I a hypocrite if I teach others without correcting faults in myself, or have I perceived certain truths and should I try to communicate them even if I have faults?" It is a very interesting question: To what degree should a person with a few ideas and innumerable limitations of personality attempt to promulgate these ideas before they complete the mastery of themselves? The answer in each case is an individual matter. But a general rule applies which we can obey with certain realization.

As a printed page may be the indicator or medium for an idea, even as that printed page does not participate in consciousness, so the individual may under many conditions be a teacher of that which he does not know himself. An important example is the case of Socrates and Plato. Socrates, the master, by all rules of our ordinary college development should have excelled Plato, the disciple; yet in every respect Plato excelled his master. Yet, Socrates was very vital in giving the world the mind of Plato. Had Socrates not been able to guide Plato rationally and reasonably, Plato's mind might never have gained its richness and perfection of expression. Socrates was not an initiate into the mysteries, but he initiated others; never having received the mysteries, he taught them; never entering into a temple, he was a great cause of giving the world its greatest initiates. Never having conquered his own nature, he was able to teach others how to conquer experience.

Sincerity of purpose may not require of the teacher that he be a participant in all of the mysteries which may pass through him to another. It is possible that Socrates, the uninitiate, might teach something to Plato that he did not know. In the course of dialogue, the principle of energy in Plato demanding knowledge may have drawn information from Socrates that he was never able mentally or emotionally to grasp himself. Here there was a communication

of ideas; what Plato learned, Socrates never discovered.

The problem of living to some persons includes this consideration: How much contamination will arise from society to interfere with an average sensitivity? This is no cause for worry; there is nothing more contaminating than what a man is doing to himself. Some supersensitive souls feel that the vibrations of the world simply tear them to pieces spiritually. But, for a great many lives to come, we are going to be in this world and be forced to adjust to it, and self-development achieved by efforts to escape from society, or by escape mechanism, is not advocated. People of similar minds have at times united to shut out the world; these experiments have failed. When we shut out humanity we shut out the gods with it. The Chinese built a wall to keep out the pagans, and they kept themselves in. Nothing is achieved by isolating ourselves from the free current of living. Yet there must be an appropriate equilibrium between attachments and detachments.

We are not born into a philosophical race. Ours is an industrial, economic-minded civilization, and experiencing philosophical environment requires that we build our house of peace in a valley of discord. Our test of strength is to accomplish where we are. The religious community fails because people there begin to live lives that are not part of the system of human progress. With life a current in the stream, we either flow with it or gather in stagnant pools on the side. It is the same way with religious organizations; they divide themselves from the free distribution of energy, setting themselves up by limited errors.

We cannot hope to accomplish without obstacles, and we must accept obstruction in its true value as an indispensable factor in the problem of growing. I don't know how best to bring home the incredible inconsistencies, the contradictions that pass themselves off as methods of living, which we are constantly confronted with in the study of metaphysics. People blindly follow their

own thought and fallacy, and wonder why their development is not more sequential and harmonious. Small virtues are built up, with their possessors hoping to escape to Paradise on them. Others live so badly that there is no excuse for their hope to enjoy this world. Many others believe the good things of the world are due them, and they keep on raising their eyes to heaven wondering year after year if the gods have forgotten them. Thus thousands are performing every form of mental, emotional and physical contortion, and they believe that out of this curious scramble which they call a process of living that some formula of thinking is going to cause them to be suddenly happy, successful, enable them to participate in Eternal Truth. But, if Truth could be the possession of those who merely desire it, the wise would never want it.

The misfortunes through which these persons pass, the sincerity of their repentance while it lasts, and the short livedness of it, contribute to the chaotic nature of things as they are. Consider those who have studied and worked thirty or forty years as believers in the laws of reincarnation and karma, those who can tell you the life wave of everything, but who have dispositions so bad that their karma can never be anything but an affliction to them. They are among those who have become so drowned in the sea of abstractions that they no longer know that to live is a struggle—or trying to live too well, they make themselves and the world miserable doing it. Many who want to be great scholars will do anything but try to learn. They make no effort to correct the condition within themselves, but go on serenely part of a flowing mass of life, full of hope and bubbles. In the study of philosophy there is for them an incredible interval between the thought and the doing.

Those who would embrace philosophy should know that they get somewhere only by making constructive efforts; efforts directed by some purpose, some common sense, some reasonableness; and not by a frenzied unnatural searching

for the things about which they have so poor a working knowledge. The principles upon which a philosophical life are established—simplicity, honesty, sense of humor, gentleness, directness of action, kindness—all of these are simple virtues. Yet, for some unknown reason, the world's would-be elect can entirely overlook them in their grasp after complicated secrets. The Universe has no real secrets. What we call secrets are obvious facts, which we are too blind to see. There are no secret things in Nature; there are only evident things; if they remain unseen it is because we are not capable of recognizing the obvious.

The problem of living is simple along philosophical lines. This country is full of disillusioned people. Now, you must have illusions, to be disillusioned. An illusion is a fantasy; it may seem temporarily to have substance or body, but if you are disillusioned it means you were wrong in the first place. A disillusionment is not a Truth taken from someone, but that individual having an error revealed to him.

One cause of disillusionment in metaphysics is for the metaphysical teacher to prove to be more human than originally suspected. The tendency is to so elevate personalities that we endow them with sacred powers. All our faith is put upon them as we hang tinsel on a Christmas tree. A leader is assumed to be infallible, whereas he is no more than one who is well-meaning, quite capable of contributing to the improvement of humanity, but still personally

subject to innumerable ills. Doing the best he can, he is a good human being but a poor divinity. All teachers who offer to adorn and deify their followers set up a false condition. Human beings, experience has proved, make better humans than they do gods. We should be willing to accept a person who possesses wisdom as a friend, not deify him; it just won't hold up. If he demonstrates that he is a human being there's no reason to be surprised, and he will not be reduced any; we can greatly respect the knowledge and abilities, yet keep the man on the same plane as our own humanity, which is where he belongs. If we can get away from personality complexes and personality worship and become thinkers in our own right, there will be a great deal more happiness in the world. Right ideals are true regardless of who speaks them. If false they are false, regardless of who projects them. Buddha has said: "I shall not believe it because the saints say it is true. I shall not believe a thing because the Gods say it is true; or if the Brahma, Father of the Gods, says it. I believe it only because I have discovered it in my own heart."

If we depend not too much upon authority in search for realities, and attempt to become more self-contained, we have more poise and less worry, more tranquility and less uncertainty, more time and less haste. Scholarship then is possible, working, living scholarship, the kind that makes us useful to ourselves and others.

(CONDENSATION FROM A PUBLIC LECTURE. *Suggested reading: SELF-UNFOLDMENT; FIRST PRINCIPLES OF PHILOSOPHY; FACING THE FUTURE.*)



The "Peace of Washington"

By THOMAS MANN

An Address at the Nobel Anniversary Dinner

WHEN I received the Nobel Prize for Literature, I was filled with confusion, it is true, but I was filled also with great happiness and satisfaction. For the prize that is conferred by Sweden is not indeed a Swedish prize, but a world prize; the public opinion of the entire civilized world, and especially that of America, takes part in the choice of the winner. It is a sign of world recognition, of world-wide sympathy, and this sympathy will hardly ever be bestowed one-sidedly upon a writer whose spiritual life, whose taste and culture, have been confined within narrow national boundaries and who has not thankfully allowed his work, however affected by national tradition, to receive the influence of the world, world air, world sympathy. In short, it is a reciprocal action, an interchange, and the distinction meant so much to me, a German, because I belong to a people whose relationship with the world has always been difficult and has degenerated today into a horrible, mortal, almost incurable antagonism. Not that the Germans lack an urge to unite with the rest of the world. But they have reached a point at which they are incapable of visualizing this union in any form other than that of the violent overthrow of the rest of the world; unable, or unwilling, to accept the world, they commit the folly of drawing it into war, in order to make it German.

There is a special Nobel Peace Prize. But, fundamentally, this honor, in all its divisions, is always a peace prize. For the world of the intellect, of free inquiry and creation, is a world of peace, and if a German writer receives this prize, it is proof that the free and harmonious union of Germany with the rest of the

world is possible, proof that a good Germany exists, a Germany of intellect and peace, which is whole-heartedly ready for such a union.

This Germany is in existence today: both within the Reich, where it must remain silently suffering and waiting, and also dispersed throughout the entire world. An especially large number of its representatives have taken refuge in America from the fear that holds their homeland in its embrace. They are the first victims of National Socialism, the earliest opponents of that evil madman into whose hands a tragic fate has betrayed the mastery over Germany and the European continent. They were long ago despoiled of their citizenship. Few of them have any intention of ever returning to Germany. The greater number have determined to remain here under all circumstances and to become loyal citizens of the United States, and the title of "enemy alien" is the most unsuitable that could be bestowed upon them.

To stamp them with this stigma because America is at war with the Germany that thrust them out is to deal mechanically with a unique situation according to a precedent that does not apply. Surely they are worthy of the same treatment as the Italians who live here. It is true that their fate is of small importance when weighed against the universal affliction of our age, but you will not take it amiss if I use this opportunity to appeal to America's generosity and innate sense of justice for their benefit.

This appeal is a part of the homage that we free Germans wish to offer free America. America had no desire for

war, she was devoted to peace, and it was because of her very love of peace, her spiritual unpreparedness, that a crafty enemy carried off an initial success, which outraged the nation's pride but was far from reducing her to discouragement. On the contrary, it was a spur to her slumbering forces and the period of easy victory is already past for the bandit in the East, just as it has come to an end for Hitler Germany after a succession of hollow triumphs. The scales are clearly beginning to turn in favor of the powers who have no desire to enslave or dishonor mankind and of whom the strongest is America.

Nothing is more natural or more desirable than that this country should exercise a powerful influence on the formation of the peace, which may well be called in advance the Peace of Washington.

We cannot doubt that America will make its full weight felt in favor of a peace that will not be only another exhausted intermission between two catastrophes, but that will grant lasting protection to the peoples of the world for their work and their enjoyment of life, and that will guarantee lasting freedom from fear and want.

I am not afraid to state openly that the Americanization of the world, in a certain fundamental moral sense, would be a piece of good fortune for mankind; for the moral confusion and anarchy, under which we have all suffered and in which our present afflictions have their root, is curable only through simpleness, the fear of God, in the best sense of the word, and sheer good-will; through the clear and spiritually sound principles and the moral code of conduct upon which the Union was originally established by the Founding Fathers. If, through the medium of the future peace, they should become the basic law of the world—the world would be the better for it.

That is one wish of mine. The other is that the military alliance between the Anglo-Saxon nations and the great Russian people, who are performing such miracles before our eyes in order that

freedom may survive—that this alliance should continue to exist after the war as a peace alliance and should continue to operate fruitfully.

Nothing would be more dangerous for the future of mankind than the political antagonism between East and West which, even after the victory over the Fascist enemy of freedom, could still lead to a military conflict between bourgeois and socialist ways of life. All hope depends upon an accord between democracy and socialism, between the rights of the individual and the claims of society, on a new and creative synthesis of freedom and equality within the private life of each nation and in the international community life of all the peoples; and it is precisely this ideal condition that could be produced by permanent cooperation and friendship between East and West.

Democracy and socialism are not opposites and it would be a crime against civilization, a violent blow to the future of mankind, if they were to be made mutually antagonistic. Only their reconciliation can bring mankind what it needs and what all the peoples of the world long for: peace, freedom and justice.



● The familiar masterpieces of ancient story-tellers are mystical fables that conceal superphysical facts

The Symbolism of The Arabian Nights

VERY few people have read the Arabian Nights Entertainment stories with any realization there might be something in these stories not at first apparent. They are very ancient, far older than is generally believed, and are supposed to have been accumulated by Harun-al-Rashid, wisest of all Caliphs of Bagdad, who surrounded himself with story-tellers as was the custom of the court in his time.

The strange fables woven together in *The Thousand and One Nights* are in most cases decidedly metaphysical. They are filled with the magic and sorcery and all the weird wonder of the East in the transition by Burton, which is probably the best, but yet is one that lacks entirely the subtle quality of the literature of Islam. Unless read in the original, a certain mysterious halo of wonder has vanished from the stories, largely because in the Arabic language synonyms are the joy of the people. Even a common camel driver can give you fifty synonyms for a selected word. Speaking and writing were cherished arts among the Arabs and much time was devoted to the subtle shades of meaning. These are lost in our blatant English, a language devised principally for the purpose of recording debts. The resultant loss is in certain keys to double meaning, which give the real interpretation of the fables.

The fables are magical, alchemical, and mystical. As with many myths, they relate to the origin and development of man, and the perfection of certain metaphysical powers within himself. By realizing this, we can really appreciate these stories, supposedly told by Scheherezade to Schariar, her husband, but which in actuality are an ac-

cumulation of the literature of a people, developed in story-telling form by wise men who vied with each other in romancing, in devising mystical fables around superphysical facts. The hidden beauty of these fables is that they mean something.

One story written in the English language by an Occidental writer and having a meaning is *Alice in Wonderland*; built around a game of chess, every development is a chess move, and this something concealed beneath the surface is why the story for children holds so much interest for comparatively deep thinkers.

The Arabian Nights is built around Truth, and as in the Old Testament the construction is a story within a story; the words have a double meaning, which is a difficult form of writing. We often call scripture the books which conceal other books, for thus is religion divided into the obvious parts and concealed parts. The difference in scriptural writing is not in any literary quality or merit above other books, but in certain gospel writings involving other works contained within them. That is why you can interpret the Bible any way you wish to, why you can make it read any way; it is hard to write that kind of a book; every word has to be given deepest consideration.

In Arabic *The Arabian Nights* is like that, but in English translation we get only the story, yet the stories themselves involve other stories within them. In (so-called) Shakespeare's writings we get the feeling: Hamlet is a play within a play, and this treatment makes great reading; you can never catch up with the writer; every time you read such writing you find something new. It is

to be compared to a Gobelin tapestry; the more you look at it, the more you see; and every change of light changes the meaning. When you can interpret one word differently and it then means something different, that is great writing, supreme writing, the kind of writing that belongs to the old Mysteries, the kind of writing that the initiated priests took a lifetime to accomplish.

The most familiar story of *The Arabian Nights* is probably that of Aladdin and his wonderful lamp. It is an excellent example of involving a metaphysical principle in a romantic story, for consideration centers on the lamp. The lamp of Aladdin means many things, but primarily, light. Light signifies mental light, or knowledge, physical light, moral light, spiritual light; it represents light upon any subject.

The owner of the lamp possesses the power of producing the genie, who is not meant actually to be a giant who appears out of a cloud or smoke, but the genius that comes with the light. The similarity of the words genie and genius emphasizes that those who possess the light possess the power.

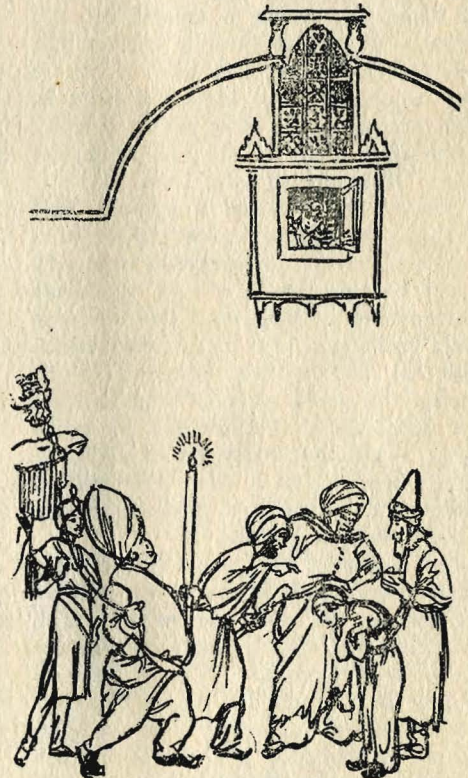
The story of Aladdin is in the typical formula of an ancient fable with an ever present love story; a poor boy desires to marry a beautiful princess; this, if standard in a fairy story is also standard philosophy. The beautiful princess is always soul, or soul power. She is represented in the Virgin Sophia of the Greeks, she is Isis of Sais, she is Dante's Beatrice, she is the soul, the unknown woman of the sonnets which were written to conceal the same mystery. The mystery temple is always called the Mother, and the Initiates were the Widow's Sons—this important group of symbols has ever worked closely together.

Aladdin represents man, humanity, the individual as well as collective man seeking perfection. It is the same perfection we find in Revelation, where Jerusalem adorned as a bride rises up to become the bride of the lamb. Wherever we have this same mystery story, again and again, it is nothing more nor less

than man always in search of himself, the Divine Self.

The lamp of Aladdin is concealed, and the wicked magician possesses the power to find out where the lamp is concealed. The wicked magician represents the world, which is constantly misusing power and always knows where it is, which symbolizes the material, destructive aspect of life. Aladdin's lamp is found in an underground chamber filled with great trees and plants, although there was no sun there. Such an underground chamber is referred to in the old mysteries as the Grotto of Dionysius; the mysteries were given in subterranean chambers. The subterranean chamber is indicative of locked, hidden meaning, anything that is obscure, anything that cannot be easily discovered.

For example, we are told by the Cabalists that certain secrets, certain mysteries, are concealed in caves. The caves are words, hiding places for meanings.



So an old story of the Old Testament represents light hidden in darkness, ideas in words, spirit in matter. The words obscure the meaning, but the words are yet like the walls of the caves which protect the meaning while they obscure it.

The lamp having been found—the lamp being light, the light of wisdom—it immediately produces miracles. As stated by Paracelsus of Hohenheim, the beginning of wisdom is the beginning of supernatural power; and that is exactly what is meant by the lamp. The beginning of wisdom, the possession of the lamp, is the beginning of supernatural power because, after all, the great difference between our present civilization and the civilization of antiquity is simply progress. If an ancient man should live today, he would be among miracles. Electricity was a miracle to the ancients, although a commonplace to the modern man. Someone has said the rubbing of the lamp was a good example of electricity, which is created through friction, or released through friction; but whether we accept this idea or not is not important. The important point is, that possessing the lamp which is light, knowledge, man is able to cause the forces of nature to serve him.

Finally, he becomes a genius. And then he is able to create palaces in a single night—as the pyramids were supposed to have been built—a symbolism to represent nothing more nor less than man building a new life, a new realization of life, a new universe, which makes the world seem different because he then looks at it differently. It is the same world, but every bit of illumination gained makes it seem different. A wise man's world is a palace, a foolish man's world is a hovel.

By means of the magic lamp's light of wisdom, which is reason, we are able to perceive the real; and so the selfish magician, the world, wants to take the lamp away from us. This it does by selling new lamps for old, offering us something else instead of what we have, which recognizably is the world's desperate effort to destroy values in man

by giving him false values, false lamps. The whole story is a magnificent allegory of the life of the individual as it is today.

Another very important legend or fable is that of Sinbad, the Sailor. The account of his seven voyages is clearly plagiarized from the wanderings of Odysseus, or Ulysses, as he is better known, in the *Odyssey*, which describes the time and the aftermath of the Trojan War. Of course, the Trojan War is nothing more nor less than a fable, for although such a battle may have been fought by the ancient Greeks, the Trojan War of the Greek poet Homer, who was said to be blind, is definitely a metaphysical story. For example: the Greeks had seven commanders, and the seven commanders, or the seven parts of the Greek expedition, represent the seven senses. The wanderings of Ulysses are the wanderings of man in search of Truth, and the labyrinths of the Temples of Crete had seven turnings like those of the *Odyssey*.

Sinbad, in the Arabian Nights story, makes seven journeys into seven strange lands, meets with seven strange adventures. The seven lands are what the ancients called the seven continents; they are the seven migrations of the race. The seven adventures are the seven reasons or the seven forms of evolution gained by the seven migrations. The seven lands which Sinbad visits are nothing but the symbolism of the seven experiences of man in manifesting his



divine nature. The seven continents are also the seven principles of man, the metaphysical body with its testings.

The Arabs were thoroughly acquainted with the Platonic theory, thoroughly conversant with the Jewish Kaballa, and were deeply versed in the Persian and Hindu metaphysics; so they were prepared to write a fable of this kind. The story tells vied with each other to create stories that concealed meanings, with the Caliph given the privilege of judging which stories concealed the greatest truths. He, being a descendant of the Prophet, was able to judge and award the prize to the one most clever at concealing meanings.

There could be no more interesting expedient than that introduced into the story of the old man of the sea, who on Sinbad's back grew heavier the longer he carried him. For the old man of the sea is physical existence, or the world as we know it, clinging desperately to the back of man and ever getting heavier. The sea is Meru, Maya, or illusions; what the Christian Scientists call the error of the mortal mind. It is important in metaphysics that this old man of the sea represents the mortal consciousness or the mortal world, represents materiality, the desire for material wealth, material experience. He is the whole psychological complex of materiality; the longer we carry it the heavier it becomes, until at last it becomes so vast we can no longer support



it. So, Sinbad's is the account of man's spiritual adventure in the world, which he desires to master; but finally, when he becomes an adept or an initiate, he is very willing to let it go.

Among delightful experiences is his capture by the Cyclop, or one-eyed giant, a being which appears also in the wanderings of Odysseus. These terrific one-eyed giants are the primitive forces of life. They are energy. They are the innumerable forces that scientists like Dr. Millikan are trying to investigate, such as the cosmic ray. They are the irresistible natural forces of the Universe. Like the sea, they ebb and flow and produce eternal motion over which man has no control. They are eternally doing their own work. They are called one-eyed because they have one purpose, and that is the flow of existence, as Nature desires that they should exist. They are Cosmic Force. The Greeks named them Titans.

These one-eyed giants, when they capture Sinbad and he is in their power, attempt to destroy him. We are told in the fable they fry sailors over coals and eat them—a cheery thought, which means nothing more nor less than that these Cosmic Forces destroy everything in their way. They are, for example, the Spring floods, when crops, trees, houses, barns, everything goes that is in the way of the inevitable force of water. A flood flows toward one direction only to accomplish only one thing, and nothing can resist it; it is the Cyclop, the one-eyed giant, that which is a natural law unto itself.

Sinbad represents the human soul, but he represents also the races. In the story of Sinbad we find carefully concealed the glacial sweeps that cover the world at various times, delightful evidences of cosmogony and of archeology, the whole being the story of seven voyages which are the seven continents, including Atlantis, which is destroyed. Everything has meaning; Sinbad is the life-wave that has to live through these races. As Atlantis, it conquers the giants, one after another, and achieves its end; but always is going through terrible hair-rai-

ing experiences from which it apparently cannot hope to escape. It looks as though humanity cannot escape from the toils of its enemy, but it always does.

From the beginning of history, every generation has known the next generation is going to pieces. Everyone knows that civilization is ever about to fall. Everyone knows that governments are so bad that all nations will go to pieces, but they do not because of inevitable forces at work. So Sinbad is always on the verge of being destroyed, but he always comes through safely, which means the soul comes back to its own source and is enriched by its experience. The story of Sinbad, who gloats over his experiences, is an account of the experiences of soul power gained through the seven migrations, which become part of the consciousness, to be ever present and to be always remembered as experience.

The fable of *The Fisherman and the Genie* features a bottle that is cast up on the shore and which, when uncorked, allows the demon to come out. The fisherman along the shore of the sea, casting his nets, reminds us of the story of Jesus, whose Disciples were chosen from fisherfolk. The men who are casting their nets into the sea and drawing them out are fishers of men, their nets of illumination and wisdom are cast into the sea of illusion and draw out reality—the old story. The fishermen are always on the shore above the sea, in the sphere of Reality. As described in the old writings, when a certain fisherman cast his net into the sea and drew it forth, it held an ancient urn, a mysterious vessel. It was sealed. He was strangely and greatly moved by this, but finally his inquisitiveness got the best of him and he uncorked the vessel; immediately a cloud or mist arose which took the form of a destroying genie, and this genie boasted of all the strength and power it had and that it could do anything, be anything. One thing it was going to do was to eat up the fisherman who found it. The fisherman was a wise man because although poor he could draw a fish from the sea

of life. (On one occasion Diogenes said, "Pecuniary embarrassment is the disease of the Wise.") But in the case of the Nazarene, it represents the purpose of existence. So, the fisherman, hearing the great things the genie could do, and the genie being ready to devour him, the man said: "You are so great and vast, you could never get back into the bottle." Whereupon the genie went back into a mist, went back into the bottle; and immediately the fisherman grabbed the cork and put it back in the bottle.

India has legends like that; there is one about the great Deva and a certain evil spirit that took the forms of elephants, lions, and tigers; and the Holy Man said, "You cannot take the form of so humble a creature as the fly." Whereupon the evil spirit actually took the form of a fly and the Holy Man swatted it.

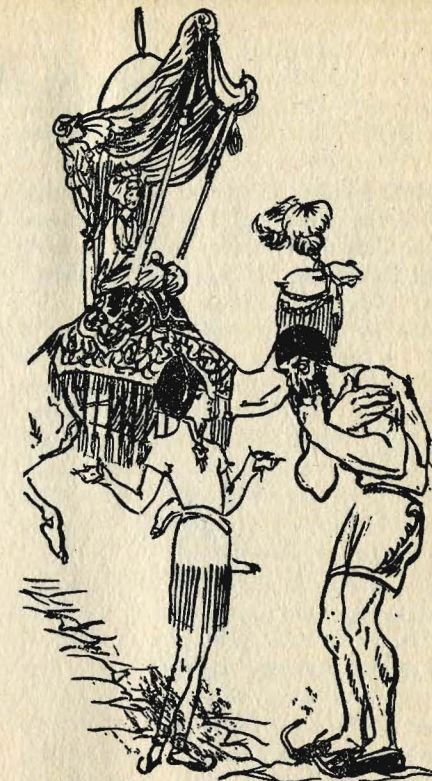
The Arabian Nights story is thinly venerated; it is easy to guess. The genie that comes out of the bottle is civilization, the entire physical structure man has built from nothing, and which is powerful enough to destroy him. It came out of the sea of illusion, this small and mysterious bottle that looked marvelous. In his stupidity, the fisherman releases its genie upon the world, and slowly it gets bigger and bigger, and finally threatens to destroy him—this is business, economics, every physical institution man has devised. It is the story of man's external life being built up until it destroyed his internal life, which, of course, is the cause of the miseries we have in society today.

We grab at a thousand and one plans to get the genie back into the bottle again. We have all kinds of movements and organizations to straighten out the mess. One man suggests we destroy machinery; another says destroy currency; someone else says, single tax; another says, double tax; voices call for shorter working hours. We have the ideas of Bellamy and Donnelly, Moore's Utopia; everyone is trying to find a solution. The genie out of the bottle and trying to destroy the creature that let

it out, is the theory of business, of politics. We create a political system and it oppresses. We create big business and we starve. We make investments and we go bankrupt. The genie is out of the bottle.

Now comes the problem of putting it back. The fisherman of the story does it by flattery, the vulnerable part of human nature. Today we have not done as well as the fisherman, because we have not fished in the sea of life. We have not found the one vulnerable spot in human nature. The one weakness human beings fall before is flattery, plain flattery. Socrates said, "Flattery is more dangerous than vultures, because vultures are eating on the dead, but flattery devours the living." Just how we are to get the genie back into the bottle is confronting us at the present time, and we know it must be accomplished. The thing we have created must be lured back into the bottle and thrown into the sea. At this stage of evolution human beings are sacrificing great things for little things. This strange institution we call civilization, which we picked up in the nets, we threw into the sea and drew out of the sea of life, has gradually overwhelmed us and is trying to destroy us.

Each of the Arabian Nights stories has a simple, delightful meaning. There is the prince who was marble from the waist down; like the mummy of Egypt he lives by rising out of death. The prince who is marble from the waist down is the symbol of man, whose upper nature aspires to Truth and whose



lower nature belongs to the earth and is of the substance of the earth.

Some day get a copy of an abridged form of *The Arabian Nights* which will give you the principal stories in simple form, and see how many you can apply to the social system around you, to what you know of metaphysics, to what you understand of metaphysics. These stories represent the Soul speaking to man. They are the mysteries of life, constantly revealing themselves in a thousand ways.

(CONDENSATION FROM A PUBLIC LECTURE. Suggested reading:
TALKS TO STUDENTS—OCCULT PHILOSOPHY; THE NOBLE EIGHTFOLD PATH)

The Infinite Possibilities of Unfolding Consciousness

THE Christian world, divided by so many barriers both religious and racial, often overlooks the philosophical doctrines of the Far East. It does not realize that great minds do not belong to nations, but rather to the human race as a whole. From the inscrutable and unknown East shines a light which has solved the spiritual problem of hundreds of millions of living beings. We cannot afford to ignore this great light.

— Manly Hall, in *The Noble Eightfold Path*

Begin At Once

By *Generalissimo Chiang Kai-Shek*

THE political statement of the Father of our Republic, Dr. Sun Yat-sen, began with the reminder to his followers, "The Revolution is not yet achieved." Even after the national revolution succeeded in overthrowing the War Lords and unified China in 1927, we have continued to characterize our Government as a Revolutionary Government.

Critics asked, now that you have established a Government of all China, why do you persist in calling yourselves a Revolutionary Government? What do you mean by Revolution?

The answer is that what we mean by Revolution is the attainment of all three of Dr. Sun's basic principles of national revolution: national independence, progressive realization of democracy, and a rising level of conditions for the masses.

When victory comes at the end of this war, we shall have fully achieved national independence but will have far to go to attain our other two objectives. Hence our claim that ours is still a Revolutionary government, which means no more or less than it is a government dedicated to attaining these other two objectives.

Insisting on national independence for all peoples, Dr. Sun's vision transcends the problem of China, and seeks equality for all peoples, East and West alike. China not only fights for her own independence, but also for the liberation of every oppressed nation.

For us the Atlantic Charter and President Roosevelt's proclamation of the Four Freedoms for all peoples are cornerstones of our fighting faith.

For many centuries Chinese society has been free of class distinctions such as are found even in advanced democracies. At the core of our political thought is our traditional maxim: "The

people form the foundation of the country."

We Chinese are instinctively democratic, and Dr. Sun's objective of universal suffrage evokes from all Chinese a ready and unhesitating response. But the processes and forms by which the will of the people is made manifest, and the complex machinery of modern democratic government cannot, I know to my cost, be created overnight, especially under the constant menace and attack of Japanese militarism.

During the last years of his life Dr. Sun devoted much of his forward thinking to the economic reconstruction of China, and nothing, I believe, so marked his greatness as his insistence that the coming tremendous economic reconstruction of China should benefit not the privileged few but the entire nation.

The absence of a strong central government capable of directing economic development, the bondage of unequal treaties trying to keep China as a semi-colony for others, and above all the jealous machinations of Japan—all these greatly retarded the economic reconstruction to which the national revolution of China is dedicated.

But the end of the present war will find China freed of her bondage, with a vigorous Government and a people ardent with desire to rebuild their country. I feel the force of this desire as a tidal wave which will not only absorb the energies of our people for a century but will also bring lasting benefits to the entire world.

But the bright promise of the future, which has done much to sustain us during our grim struggle with Japan, will cruelly vanish if after paying the price this second time we do not achieve the reality of world cooperation.

I hear that my American friends have confidence in the experience of men who have "come up the hard way." My long struggles as a soldier of the Chinese Revolution have forced me to realize the necessity of facing hard facts. There will be neither peace, nor hope, nor future for any of us unless we honestly aim at political, social, and economic justice for all peoples of the world, great and small.

I feel confident that we of the United Nations can achieve that aim only by starting at once to organize an international order embracing all peoples to enforce peace and justice among them.

To make that start we must begin today and not tomorrow to apply these principles among ourselves even at some sacrifice to the absolute powers of our individual countries.

We should bear in mind one of the most inspiring utterances of the last World War, that of Edith Cavell:

"Standing at the brink of the grave, I feel that patriotism alone is not enough."

We Chinese are not so blind as to believe that the new international order will usher in the millennium. But we do not look upon it as visionary. The idea of universal brotherhood is innate in the catholic nature of Chinese thought; it was the dominant concept of Dr. Sun

Yat-sen, whom events have proved time and again to be not a visionary but one of the world's greatest realists.

Among our friends there has been recently some talk of China emerging as the leader of Asia, as if China wished the mantle of an unworthy Japan to fall on her shoulders. Having herself been a victim of exploitation, China has infinite sympathy for the submerged nations of Asia, and toward them China feels she has only responsibilities—not rights.

We repudiate the idea of leadership of Asia because the "Fuehrer principle" has been synonymous with domination and exploitation, precisely as the "East Asia co-prosperity sphere" has stood for a race of mythical supermen lording over groveling subject races.

China has no desire to replace Western imperialism in Asia with an oriental imperialism or isolationism of its own or of any one else.

We hold that we must advance from the narrow idea of exclusive alliances and regional blocs which in the end make for bigger and better wars, to effective organization of world unity.

Unless real world cooperation replaces both isolationism and imperialism of whatever form in the new inter-dependent world of free nations, there will be no lasting security for you or for us.



Thought Mastery

EVERY individual in this world is born (with a few exceptions in the form of mongoloids, idiots, or morons) with the capacity to think. That capacity is latent until it is awakened into actual reality by the process of thinking. As we exercise our arms and legs to increase their muscular development, so we exercise our mind in order to improve it.

Through use in moderation and reason the mind becomes stronger. The mind is in itself merely a tool of conclusions and reasons. If your mind is focused, say, upon the problems of making a living, it begins to study and figure how to make you useful in your trade, and as the mind finally comes in perfect rapport with the hand you are the skilled artisan. Mind is in control, organizing and handling matter, directing the body.

For the most part we have developed only a small part of the mind's potential power. The human mind has never been known in its complete development. The one thing about mind we do know is that it is like Space, full of everything that is and will be. It is infinite in its potentialities. Mind up to the present time has built the race as we know it. And now it is destroying the race as we know it. Mind is the basis of growth, progress, and culture.

To the individual mind is the potential tool of his own ability. The *Consolation of Philosophy* explains that through thinking we achieve not only that which we desire to achieve, but we can be happy in that which we have. Mind helps us on the path of ambition through sorrow and mistakes; if disciplined, it makes the simplest things we have sufficient. It is therefore capable of bestowing upon us individual security, sufficiency, and can make us happy by either giving us the ability to do the things

we desire to do, or make us happy by conferring an understanding of that which we have.

But the mind of most Americans turns not upon that which we have, but upon that which we desire. We have long continued in a mad race toward the things which are unnecessary.

Discipline of the mind is essential to happiness, for the mind has a queer pact with the appetites. If we are hungry, the mind searches for food. If we think concerning certain activities, we stimulate emotions. When the appetites and emotions control the mind, we desire.

The object of desire is unimportant philosophically; it is the fact of desire that is significant. One Hindu philosopher has said: Desire is to concentrate the energies upon acquisitiveness. This means, we figure out how we can get what we want. In itself this is the wrong use of mind.

The mind also has a tranquility, an intellection, the use of which is sufficient to keep the individual in a state of happiness. In modern times, we have had quite an epidemic of mind cultures, most of which have been approached through the appetites or desires. We have groups who are yearning after prosperity, trying to think their way into wealth, trying to think their way into fortunes, and trying to think their way out of difficulties. Unless the thinking is working through all the parts of nature properly, the results are never obtained. Only by right use of the mind do we achieve, attain or accomplish anything, and it is important that we start to put the mind in its place, and not let it amble around space wool-gathering.

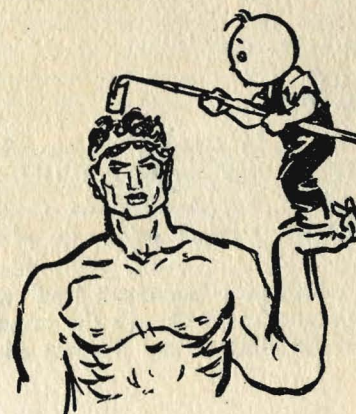
The mind is bound to prejudices and opinions. When we do not like something, the mind comes to the rescue with fifteen reasons why we do not like it. An appointment made several days

ahead with the dentist, magnifies the operation of tooth pulling; the tooth can mentally be yanked out a hundred times before the day of the appointment. Then comes the day to go to the dentist's office, and the tooth stops aching!

The more we fret about things, the worse they always are. One old minister's prayer was that God would preserve him from the bridges he did not have to cross.

We all say that if we had a few things we need we would be happy, but I have never seen anyone happy yet who had *all* the things he needed. There is a wide interval between what we need and what we want. As we achieve one thing we forget that is our goal, and we want something else. This is the mind playing tricks, making us the victim of its every whim. It is all wrong.

A salesman once tried to sell me a certain make of mechanical ice box; he explained that it had a great advantage over other boxes; you did not have to oil it. Other ice boxes required you to squirt in some oil every six months. Now, it seems to me that the enormous amount of labor involved in squirting oil in two little holes would scarcely cause a breakdown; weak as I am, I could survive this, the great competitive talking-down point. I suspect it was meant to have irresistible appeal to people who had been emptying drip pans under ice boxes for fifty years, who had mopped up after the iceman every time he came, who had chipped and



nicked the ice every time they wanted a piece, and whose ice always melted in the middle of the hottest day—they'd be so weak they could not encompass the thought of squirting a few drops of oil twice a year.

The violent effort we make to get away from doing anything is a trick of the mind. We are slowly allowing forces of ennui to control us; it is time to take control of our thinking, to start telling the mind who is boss. For as soon as you discipline the mind, you have one of the most perfect instruments in the world for personal emancipation. You have power, you have integrity, you have liberty, you have political accomplishment, security, happiness, self-control, poise, and ability. These are all potentialities in the mental structure. The only thing the brain needs to manifest these qualities is to be put to work, to be apprenticed to thinking. We have used the mind little to solve problems. We have waited for legislation to solve them, and we have tried our best to corrupt the legislation.

Most of us are beyond the point of life where we are starting out. Most people are disillusioned, the world has not been the way they thought it was going to be, the dangers of war hover as a miasma over most lives.

The man of forty has two sons classified 1A; he did not send his sons to college and he is much worried about it. Mother walks the floor. Uncle and aunt walk the floor because the two boys did not go to college. They haven't realized that not going to college is the best thing that's happened to the boys! Ask these people why they value college so highly and they will say seventy-five percent of the people in *Who's Who* have been to college, ergo the ones who go to college are apt to be more successful. But the reason *Who's Who* has such a large percentage of college graduates is because college education at the time these people were educated was usually possible only to the youth of affluent families.

If people would use their minds, they would realize the things worth while

are inside of themselves. In nature only the individual who thinks is the aristocrat. Mental excellence can come in many ways, as the story of Albert Pike reveals.

He was one of the greatest scholars the world has ever known. As a boy he walked over 400 miles to go to college. When he got there, he didn't have the price of matriculation. They told him they were very sorry but they could do nothing for him. Fifty years later that college elected to confer a degree on Pike. He wrote them a letter: "Gentlemen, I am now an old man. When I wanted an education, you did not want to give it to me. Now I do not need the education, and I do not need the degree." He had gone out with trappers and by the campfire studied Sanskrit; he wanted to learn something, and nothing could stop him. Contrarily nothing on earth can make thinkers out of people who do not use their minds.

You can be three or four times as happy and ten times as efficient if you begin actually to institute a process of cerebration, make the demand that the mind actually work for you and become a working thing. I know a man who wanted to be an Egyptologist and at the age of sixty-five he began the study; twenty years later, at eighty-five, he became internationally known. You can study music, art, or literature. You can make a world of new friends and opportunities simply by using the latent

thought power in you.

You do not have to start affirming, start a process of saying you are thinking when you are not. Just start in thinking. No one can get in your way when you start to think. If you will think straight and true, you will want to live longer; you will find so many things to do. Strangely enough, we live as long as we have a reason to live. If we make ourselves necessary to society, society will keep us going on indefinitely. If we make ourselves so valuable it cannot get along without us, we will stay here a long time.

Remember, the mind is more than something that can add up the grocery bills. It is something that can lift you out of a human state into a Divine state by your own effort. It can actually make you happy, justifiably happy. It can bring strangers to your door to learn the things you know. It can do things that you cannot conceive of now.

Up and at 'em! Do the things you want to do, whether your relatives and friends like it or not. If you are interested in botany start studying to be a botanist, study languages, study something.

Improve yourself and one of these days you will be very glad you did it. You will be making history instead of in the background reading it.

(CONDENSATION FROM A PUBLIC LECTURE
Suggested reading: FIRST PRINCIPLES OF
PHILOSOPHY; SELF-UNFOLDMENT)

The Control of Study

POLISH children from 9 to 14 are forced to attend German schools where special lessons of "honor and obedience toward Germans" are being taught.

The Minister of Education in the "Protectorate" has closed down Czechoslovak schools in a wholesale manner, with 7,000 teachers placed on the list of unemployed.

A half million Chinese students still attend school in a "no man's land" area of Kwangtung province despite continued Japanese attacks. Although the invaders control one-third of the province, a total of 18,235,000 children and illiterate adults are being educated in the "guerilla territory."

● *The Atlantic Charter requires careful definition and elaboration*

Magna Charta Of The Nations

*By Prime Minister Smuts
of the Union of South Africa*

BEHIND all the issues of this war lies the deeper question now posed to the world: which do you choose—the free spirit of man and the moral idealism which has shaped the values and ideas of our civilization, or this horrid substitute, this foul obsession now resuscitated from the underworld of the past? This, in the last analysis, is what this war is about.

At bottom, therefore, this war is a new Crusade, a new fight to the death for man's rights and liberties, and for the personal ideals of man's ethical and spiritual life. To the Nazi fanaticism we oppose this crusading spirit, which will not sheathe the sword till Nazidom and all its works have been purged from this fair world. And in that spirit the United Nations will march forward to victory and to the world which will follow that victory.

I therefore come to the question: what is the sort of world which we envisage as our objective after the war? What sort of social and international order are we aiming at? These are very important questions, deserving of our most careful attention, if we mean not only to win the war but also the peace.

Our ideas on these matters 23 years ago were much too vague and crude, and at the same time much too ambitious, with the result that when they came to be tested by hard experience they proved wanting, and their failure helped to contribute to the present conflict.

With that experience before us we ought this time to hammer out something more clear, definite, and practical.

A great deal of thought is no doubt already being given to these matters, and one may hope that we shall approach the peace much better informed and equipped than we were last time.



Certain points of great importance have already emerged.

We have accepted the name of the United Nations. This is a new conception, much in advance of the old concepts of a League of Nations. We do not want a mere League, but something more definite and organic, even if to begin with more limited and less ambitious than the League.

The United Nations is itself a fruitful conception, and on the basis of that conception practical machinery for the functioning of an international order could be explored.

Then again we have the Atlantic Charter, in which certain large principles of international policy in the social and economic sphere have been accepted. That too marks a great step forward, which only requires more careful definition and elaboration to become a real Magna Charta of the nations.

Again, we have agreed on certain large principles of social policy, involving social security for the citizen in matters which have lain at the roots of much social unrest and suffering in the past.

We cannot hope to establish a new heaven and a new earth in the bleak world which will follow after this most destructive conflict of history. But certain patent social and economic evils could be tackled on modest practical lines on an international scale almost at once.

Then, again, we have accepted the principle of international help underlying the Mutual Aid Agreement.

The helping hand in international life is thus already a matter of practical politics, and could be suitably extended after the war. This, too, is a far-reaching innovation, pointing the way to fruitful developments in future.

All these are already indications of considerable advances to a better world and a richer life for mankind. To these we may add much of the social and economic work of the League of Nations, which remains of permanent value. Much of the League organization could thus continue to function for the future well-being of mankind.

In sober resolution, in modest hope and strong faith, we move forward to the unknown future. There is no reason why we should not hopefully and sincerely attempt to carry out for the world the task which now confronts us as never before in the history of our race.

An American statesman has called this the century of the plain man, the common people. I feel that in this vast suffering through which our race is passing we are being carried to a deeper sense of social realities. We are passing beyond the ordinary politics and political

shibboleths. It is no longer a case of Socialism or Communism or any other "isms" of the market place, but of achieving common justice and fair play for all.

People are searching their own souls for the causes which have brought us to this pass. May it be our privilege to see that this suffering, this travail and search of man's spirit, shall this time not be in vain.

Without feeding on illusions, without pursuing the impossible, there is yet much in the common life of the people which can be remedied, much unnecessary inequality and privilege to be leveled away, much common-sense opportunity to be created as the common birth-right and public atmosphere for all to enjoy as of right.

Health, housing, education, decent social amenities, provision against avoidable insecurities—all these simple goods and much more can be provided for, and thus a common higher level of life be achieved for all.

As between the nations, a new spirit of human solidarity can be cultivated and economic conditions can be built up which will strike at the root causes of war, and thus lay deeper foundations for world peace.

With honesty and sincerity on our part, it is possible to make basic reforms both for national and international life which will give mankind a new chance of survival and of progress.

Let this program, by no means too ambitious, be our task, and let us now already, even in the midst of war, begin to prepare for it.

Roundtable History

AT a London meeting of the Conference of Ministers of Education of the Allied governments it was decided to prepare a brief history of the war primarily for use in schools, showing simply the objects for which the United Nations are fighting.

A general desire was expressed to have some factual statement of the manner in which the citadel of Europe was attacked and destroyed by the enemy, and it was agreed that it should be a simple historical account of events showing by what methods the enemy extended his grip on Europe and describing the shape of European civilization before the enemy's attack. The statement would also form the structure on which to rebuild after the Axis's grip has been broken.

- He thought deeply about the superphysical structure of Nature

Paracelsus - Physician of the Soul



PARACELSUS, of Hohenheim, was a 16th Century army doctor. Engaged with his military duties he traveled up and down the Near East, studying the mysteries of life with hermits, gypsies, recluses, with many curious people. Experimenting in the field of science, he believed it was necessary to get back to causes, to the principles behind all facts, which was extraordinary penetration in the Middle Ages. He combined a very unusual measure of idealism, mysticism, and metaphysical perception; and so left behind him a wealth of philosophic material.

Unfortunately the major portion of his writings has yet to be translated from the German, but enough is accessible for us to learn important secrets concerning the mystery of life. The theories of Paracelsus are unusually mysterious, for he was trained in mystical things in Constantinople by the Dervishes and Sophists; but otherwise we know little of the origin of his occult beliefs.

While he lived and died a scientist, Paracelsus remained to the end a transcendentalist, a liberalist, a heretic in the school of medicine. He dared to think alone, dared to face criticism. Indifferent to the opinions of those about him, he functioned according to his own light and ideals; he greatly increased our knowledge of medicine, and many of his remedies are still in use. One of his most important contributions to the field of medicine was the use of mercury and other chemicals in medicine.

As a professor in the University of Basle one of his first acts was to burn

the textbooks, saying, "That is what I think of precedent." He announced that the world would be better off if half of the books were burned, and the other half were read more often. In the bonfire, he then declared, were textbooks written by people with only a vicarious knowledge of living; these men were not qualified to teach, and their textbooks were pedantic. He had decided that textbooks should originate in adequate experience, backed by observation and experimentation; only from this foundation could a structure of true knowledge be achieved.

His scientific opinions organize a complete sphere of their own; but this brief estimate of the man will be concerned solely with his mystical speculations concerning the superphysical structure of nature and the world.

Paracelsus is a link between the old and new order of thought. Back of him were the old methods, mysteries, magic and sorcery; back of him the Dark Ages, a period of incredible credulity; behind him were the years of witch-burning and the welter of strange circumstances of a medieval Europe. He stood on the threshold of the new in arts and sciences, spawned in rational idealism, in democracy and experimentation. As one of the great axes upon which the world turned, and by which we are now blessed with a nobler state of affairs, the name of Paracelsus belongs to the ages; in a large measure he made possible the modern world.

In appearance and temperament he was strange; he had no physical charm,



nor outstanding physical characteristics; most of the engravings depict him as an exceedingly homely man with a large, roughly hewn head, a short pudgy nose, a face that might have belonged to Socrates. In the costume of the day, the flaring short skirt, a hat with a large plume set on one side atop of his magnificent stature of five feet three inches, and allowing a pestle and mortar and a sword to be jauntily suspended before bandy legs, the picture probably would have been a caricature in his own time; but like most people who do things, he was not interested in how he looked. The qualities which immortalized him had to be developed by his fortieth year, for it was then that he was sandbagged and murdered by his professional enemies. A martyr to a cause, he had interfered in the practice of *materia medica*; he had demanded of the doctors of his day a standard of excellency they did not possess; his remarks had been critical about the use of such things as leeches; he had told them a man could be bled to death if they let the blood out often enough—which was not really recognized until members of the American Medical Association bled George Washington to death. Poultice panaceas and hacksaw surgery constituted the medical practice of Paracelsus's time, and it was then true, as Paracelsus had said, that a man could not survive his physician, let alone the disease.

The medical profession stood it as long as it could and then silenced forever the none too golden voice which had

berated them so long. What they could not silence was the outpourings of his mind, his writings in three volumes. He had conceived the idea not to write in Latin, for then the person who was sick could not read the books; the doctors had answered that the doctor, not the patient, was supposed to read the books. Paracelsus disagreed; he thought the patient should read the books, for it was the patient who hurt the worst. His medical writings, his scientific writings, run to three to four thousand folio pages, his philosophic writings between one to two thousand, and his mystical writings another fifteen to eighteen hundred pages. This large literature was composed mainly in a taproom in his favorite inn in Switzerland; he left no manuscript in his own handwriting, because his words were written down by his disciples carefully as the master spoke them. It was learning that came not from the schoolroom but from the taproom; he had found the atmosphere of the alehouse far more learned than the universities. The alehouse of his day was the common meeting ground, the center of social activity and the news center; it was the place where Paracelsus came in contact with the great and little, the old and new, and in this atmosphere he spent a great part of his time studying human beings. Contacting them first hand he found them very different from the descriptions in the text books. To him therefore it seemed necessary to re-write in satire a philosophy of life, to re-state the entire theory of culture.

His metaphysical and mystical writings are records of most useful experiments, and show that he was both deeply versed in the lore of his time and the lore of more ancient times. In living close to people, studying their habits and learning first hand their traditions and superstitions, he made this important discovery: Superstitions are the subtle memory, vestiges of something once known but lost; so they are not merely idle fables but the keys to something distorted, and thus they are a valuable inheritance out of the past. Paracelsus long listened to superstitions with reverent attention.

His success as a physician brought him fame throughout Europe; he was the only person up to our present time known to have perfected a remedy for the curing of three great ailments of human beings: diabetes, cancer, and tuberculosis. It is evident that he was able to cure these ailments, and if the methods he used were lost, it is quite possible they were only lost because since he died no one seems to bother about or care to read 2000 pages he wrote on these subjects. We have been so busy perpetuating our own theories that we have not yet caught up to the 16th Century; always so sure of our own significance, we have not delved into the past for the answer to things forgotten.

After Paracelsus had passed on, a very substantial square monument erected over his remains went unnoticed for a number of years; then a plague broke out in Europe, and someone had the notion that the spirit of old Paracelsus might still remain hovering about this monument. So a pilgrimage was made to his grave and prayers were said there; he was beseeched to spare the community from the plague. Fourteen million people died of the plague in Europe in the course of three years, one of the worst disasters of history, but the city of Hohenheim was untouched, although a town twenty miles distant lost three-fourths of its population. Thousands of people made pilgrimages to his grave; they believed mere tribute to his memory would cure disease.

Paracelsus had no interest in people working on small virtues; his interest was in big problems, big solutions, in large attitudes toward all things. Firmly, gravely, and solidly he went after what he regarded to be the essentials of progress, the essentials of human life; and as a college professor, as a doctor with a private practice, as a teacher and a scholar, he perfected his own technique and summed it up very simply for the younger minds which came under his disciplinary functioning.

He believed medicine should not be divided from religion; he could burn textbooks and soundly berate his contemporaries, then lead the class in prayer. It seemed to him necessary to combine knowledge with spiritual understanding and idealism, for he had discovered this:—recovery came from within. He became firmly convinced disease comes not from the outside; it is the result of wrong adjustment between the spiritual man and his body. This important thought is one he takes much further than a single analogy. A coat, he said, fits a man perfectly; then, either the coat shrinks or the man gets larger, and the fit is no longer perfect. The garment cramps, as the individual enlarges, and that is discomfort. The coat is the natural garment of man; the body is the natural garment of the soul; any inharmony of adjustment between these two will cause sickness of the body and misery of the soul.

Sickness of the soul is caused by excesses of the soul, he said, resulting in all the ills flesh is heir to; the diseased body is the physical framework on which is visibly stamped the excesses of the soul. He believed nearly all the complaints men suffer from are either psychological, vocational, or spiritual. By spiritual complaints he meant those which had their origin in wrong living, wrong thinking, wrong believing, wrong ideology, lack of control, lack of discipline, lack of proper spiritual impulse—in other words, in all the affairs of life, the failure of the invisible in man to dominate the visible. Vocational ailments are those that arise from the

crafts or trades, and among them he included old age, decrepitude, and particularly the breaking down of the body due to strain from outside causes.

The healthy man is born without pain and dies without pain. He regarded an exceedingly severe period of sickness to be due to the world's forcing the individual to live unnaturally, or the individual forcing the world to live unnaturally, for Deity had no purpose for afflicting his creatures; the afflicted were those who were out of harmony with the Plan. The sick were persons out of adjustment with the Universe.

Paracelsus divided man into sections and parts. Man had a metaphysical nature, he declared, and he divided this into three essential beings. One was spiritual; it came from the gods and was truly mystical, superior. Man also had a middlemost nature that came from the universe and contained all the elements of nature, and he declared that nothing existed anywhere that did not exist in man, which gave to man what Paracelsus called the sidereal constitution. Man's third nature derived from the elements, as the body, the mirror, and it reflected all these superior bodies. He observed that if a mirror becomes in some way damaged it distorts the image, and so the body, if out of harmony, distorts the relationship between the visible body and the invisible life of the individual.

The distortion in the mirror was symbolical to Paracelsus, and when there is lack of harmony and an inadequacy in the reflection, this lack becomes apparent in the relationship of people. To correct this Paracelsus developed a special method, one which had its purpose principally in the adjustment between the visible and invisible body. It is the best made method of any system of medicine we know.

Briefly it is this: Certain adjustments must be made between spirit and mind, mind being the peculiarly sensitive medium for the transmission of spiritual force. Between pure mind and consciousness there is an interval, and to get across this requires the mind which

we possess to be capable of possessing life. Distortions arise through moods of consciousness, and sickness arrives when between the spirit and mind there is an unbalance; a certain measure of this sickness and a certain type of mood, or insanity or mental unbalance, results in a chemical unbalance of the physical body. This is because through the relationship between spirit and matter a certain part of the physical fabric comes into existence, particularly the bony structure of the body. Thus loss or misuse of the spiritual force brings on an ailment that affects the bones and marrow.

The next important adjustment is the one between the mind and emotions. Failure of this adjustment produces not only an individual with an impossible disposition, but an effect upon the physical body and the entire nervous system.

Another important adjustment is the one between the feeling and vitality, the energy; otherwise difficulty arises in the circulatory system. The heart is most likely to be affected by this derangement, being the center of energy and feeling.

Out of these pairs of opposites, or pairs of principles, the superphysical and the physical body, the cause of disease if they become deranged one from the other, Paracelsus evolved his theory of medicine. He called attention to the ability to approach medicine in two ways: One is the materialistic approach seeking to correct effects; the other is the mystical approach, or working with causes. To work with causes means to work with attenuated principles. But, Paracelsus said, as long as you could distinguish the structure of the organism you could do something about it, and therefore he developed a medium called *mumia*, a word practically unknown in the English language, yet it stands for a complete theory of medicine. To Paracelsus, *mumia* was a symbolical fluid resembling ether, the hypothetical medium of science. It was the mysterious, attenuated essence in which all the functions of life take place, that pure sea of vitality by means of which all physical

body functions are preserved and recorded. By the use of *mumia*, or the sidereal fluid, Paracelsus said he had found a tangible medium for the changing of intangible factors.

For example: Most diseases which are fatal to man are not fatal in any other kingdom except the human. As the plant world can live and flourish on the obnoxious fumes cast off by man, so a large number of plants and members of the vegetable kingdom depend for their life upon the very forces that kill man. Men in turn may depend upon forces that destroy the plant, therefore, Paracelsus derived this theory: He could transplant ailments from one to another, from one type of creature to another. By so doing he could remove them from the superphysical nature of man. Hence the necessity of classifying the various types of bodies to which the various ailments belonged—the problem of vibration, although he did not call it that. He discovered that animals have an element which, if secured in a pure form, had a peculiar affinity to dropsy. Dropsy was a disease which in his time was particularly prevalent.

Why it was so dropsical a period is a mystery unless it was the influence of the diatetic theory. Possibly it had something to do with the way people ate. It is a something in experience to read a recipe book of the 15th Century and to try to find out how anyone lived. This, for example, is a recipe of a stew which was the favorite dish of Rudolph, one of the early progenitors of the Hapsburg Dynasty: You take a filorum of lamb, which is an abstract amount, and this you carefully, very carefully boil. After you boil it, you add a filorum of beef, because lamb and beef cooked together are a marvelous combination. Then you add a quart of old wine, and you continue to boil the beef and lamb in a stew. Then you add an accumulation of various herbs—no vegetables; they belong to another recipe. And when you have this properly cooked you let it stand about a week. Then you boil it again, and at the last moment you add two cups of sugar. Delightfull

Paracelsus used *mumia* to pick up disease the way we use the radio receiving set to pick up radio waves. One case is recorded of a man who had a case of dropsy so serious that he'd been given up to die by his physician. When the physician gave him up Paracelsus brought antimony and put it on a ring on the man's finger; as he watched the rays penetrated it and it became red hot, melted and fell off, and with the melting of the ring the disease was cured.

It is also recorded that he was able to transfer a cancer to plants. The plants grew and bore better fruit in the harvest, and those who partook of the fruit were never themselves affected by the cancer. He could draw ailments out of the physical body and transplant them into plants. He had an extensive garden with various kinds of rare plants to which he could transfer disease, and as recently as twenty-five years ago on the estate of Paracelsus of Hohenheim there was a continuation of this research work and study in an attempt to use his medical formulas.

One of the formulas experimented with was catching of the rays of the different planets, the different combination of planets carrying different magnetic power. He declared dew carried the magnetic rays of planets, and this made a very powerful medicine—far more significant than the remedies we devise today.

Only one point needs to be added—whether we believe it or disbelieve it, his patients got well, which, after all, is the purpose of medicine. To Paracelsus the means were unimportant, the end all important. Whether he used old wives' tales to help recovery of his patient, or gypsies' chants, or invocations, his sick man got well—he aimed for the recovery of the patient rather than the perpetuation of ethics.

Outside the field of medicine, Paracelsus experimented with many things. He was one of the first to discover the substance of pure mind. What is this thing we think with? How do we think? And where do thoughts come from? During this time he was gravely



concerned with the stories he heard regarding the Little People in Europe and Asia—little invisible creatures, gnomes and pixies, which were part of the mythology and folklore of many peoples. Paracelsus heard these stories so frequently, he came in contact with so much evidence in favor of the Little People, he decided that they were not legendary at all, but a Truth which we had at one time known and believed and which had faded out of the consciousness of the people.

Some of Paracelsus's most important writings deal with the classification of the man-created invisible creatures of the Universe; he called them incubuses. Modern science in the glib period of psychology is beginning to talk about complexes, fixations, and various neuroses. Thus have we marked the period that precedes the dawn of knowledge. According to Paracelsus, a fixation or complex is a sort of existence. It is like a fungus growing on a tree. It is really

an organism rather than an inanimate thing. A complex is therefore a living creature made of the most attenuated stuff; it is alive, having life bestowed upon it by the person who has the complex. Such a creature as a complex entity he termed an incubus, a demon. It was not an inanimate thought, but a living organism created out of the thinking, out of a person's intense feeling.

Out of his study of what he called elementary, artificial living creatures created by man, Paracelsus is revealed as not only a great thinker, but an original thinker. As he sought a reason for these things he set his thoughts down on paper that other generations might know them also, but it has not yet occurred to our generation to discover what is in his records.

The incubus theory of Paracelsus is interesting; briefly it is something like this: Each individual through his emotions and thoughts is building another ego; in fact, he is building several at the same time on the various planes of activity. These cells, somewhat like a fungus growth, a parasite, arise from abnormal attitudes—and, as a fungus growth becomes and is an organism, even as mould develops and becomes an organism—so surely a fungus that develops on the soul of man becomes a living organism. . . I know no other way to express the idea in English.

As a man may have a piece of mouldy bread, so he may have a mind on which certain lichens have fastened, growing and flourishing off his vitality. This life-drawing parasite, attaching itself to some living fabric, by its very nature destroys that to which it is attached. This is not a rational creature, but something that lives for self-preservation, like all living things. Most of us have one, highly developed, and most people have several. People nourish them whether they want to or not, for they are self-preserving; they become like a diseased structure, and are constantly casting off noxious forces.

For example: The first pangs of jealousy are slight; and can be quickly destroyed by a person's reason and judg-

ment, and have no permanent results; but judgment and rationality are left behind as jealousy is sustained and continued, when it become what the psychologist calls a fixation. That means an incubus has arisen; and now we begin to see the development of the abnormal growth.

It is as if on the surface of the physical body you create an irritation; the system, in an effort to cast it off; at once begins to isolate it and destroy it; but if you keep on irritating that area—say, you rub intensely one surface of the skin every day for many months—the result will be an infection of some kind.

It might lead to a cancerous condition if not corrected. In the same way jealousy as it continually grows and gradually gains strength as an irritant force causes the building of a defensive mechanism. This is the beginning of an incubus. As the jealousy increases, this defensive mechanism gradually is overpowered and diseased, and the individual settles down to the process of being destroyed.

The more jealous we are the more jealous we become, the more reason we see why we should be more jealous. After a certain time this attitude is such that nothing but jealousy remains, and no longer do we have an emotional life, we have an emotional enemy, self-destructive, hard, cruel. Having developed like a tumor in the soul, it stays there unless cut out by occult surgery.

If worry passes a certain point it gradually becomes an entity, becomes a fixation or a complex. The worry has become a living thing working on us. Psychologically, it is a habit; but what is a habit?—an organism built up in us as the result of certain excesses.

According to Paracelsus's logic, any excess we have nurtured and nourished for a period of time becomes a living parasite that gradually devours good tissue, good substance, and causes a breakdown in the physical and metaphysical economy. As surely as certain parts of the physical body can become diseased and cause a physical breakdown, so can the soul become corrupted by some force, with loss of normalcy, loss of ability to learn and improve oneself.

Face to face with disease, the first ef-



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fort of Paracelsus was to discover the incubus. He wanted to transplant it. The psychologist does almost the same thing, or attempts to, but Paracelsus recognized his problems as entities; to the psychologist they are merely static conditions. Paracelsus was much the wiser; and he was much more successful in working out his problems.

In his mystical work Paracelsus showed a peculiar spiritual penetration. He was a philosophic nihilist; he advocated that all forms of rites and rituals should be swept away. To Paracelsus religion consisted of a personal realization of divine things. Like most great scientists and thinkers he had no interest in the conceits of man concerning the things of God; like all truly religious human beings he had found God; he had found God in the flames, in the herbs and medicinal simples; had found Him coming from the lips of gypsies, contained in old wives' tales; if he had found God in the light of the eyes of the Dervishes, so had he found Truth in the whole mysterious workings of the Universe. Out of his research into essential values, in his own words and terms suddenly it dawned on him what God was; right in the classroom he found Deity: the Infinite could be seen in a Law—in millions of evolving principles and truths working out together in perfect harmony. Everything was conspiring together for Good; thus he had sensed the Great Conspiracy.

Deity could be seen in the lichen and moss, in the bottles in his laboratory, in the retort filled with chemicals; God had come to his door as a sick man for help. The perfect Divinity was in all things.

In this way his mystical perception began. He had discovered God to be science and science to be God. All exact thinking was divine thinking. He discovered all he knew to be God. And, all of us are administrators of God; when we are taking care of our own possessions or the possessions of others we are administering that which belongs to God.

Paracelsus conceived a mysterious essence which he calleth *Azoth*, a mysterious alchemical principle; it, he said, was the vehicle of the Universal Principle, and by it all disease could be cured. No one tried to find out what Azoth was, but Azoth was the name of Truth, and the idea was that Truth would cure anything. Truth, the panacea for all the world's woe, was that which must come, was that which we all seek.

Paracelsus found a little of Truth. The little of Truth he found was this: There is a little of Truth in everything, and everything is a little of Truth.

When he discovered that, he found his clue to the Universal Medicine.

(CONDENSATION FROM A PUBLIC LECTURE
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